4:Mickey E-5 (1940-?) 1947 AE5 Miao AE5

year began. During this period there was time for weddings, visits to other villages to "drink wine," and celebrate such events as *tso chia*,[8] and bullfights.[9] One bullfight was held at Hsin-ch'ang in Kuei-ting Hsien on the tenth of the eighth month (September 19), another at Yang-chia-sai on the tenth of the ninth month (October 19). A bride went from Yang-chia-sai on the sixth of the tenth month (November 13). On the third of the tenth month (November 10) several girls went to the village into which a girl from Yang-chia-sai had been married two years before, to celebrate *tso chia* with her in her new home. A girl was married into the village on the fifth of the eleventh month (December 12) and the old man's son took a second wife on the twenty-third of the second month of the next year (March 28, 1943).

Of course, even though this was perhaps the slackest season of the year, there was still much to be done in the way of cultivation of fields and gardens, and the bringing in of fuel against the period of almost complete leisure during the first lunar month. On sunny days grain had to be brought out and sunned, and some of that stored in sheaves sunned in the sheaves, beaten out into the wooden box, against an upturned millstone, or with the flail, dried, and stored. In preparation for the entertainment of guests, for the New Year feasts of the household, and that as little time as possible in the first month need be spent in preparing food, much time was also used in the making of glutinous rice cakes, rice wine, bean curd, cured and smoked pork, and sausage. The harvest had been abundant and the family could afford some new clothing, that those who attended bullfights and feasts might look their best and be a credit to the family. White cloth was purchased in the piece and dyed before being made up. All clothing and bedding, the houses, and their surroundings were cleaned and set in order. This is the agricultural calendar, followed year after year.

Implements and Technique. The technique of farming was identical with that of Chinese and Chung-chia of the neighborhood,

[8] See p. 51, note 2.
[9] See pp. 56 ff.

/52 cont./

851 are eaten immediately, and their blood is sprinkled on a piece of paper which is then pasted on the wall opposite the entrance [776] door. Chicken feathers are pasted around this paper in honor of the tutelary divinity Xa Xing."

I myself made the following observations:

[782] [775] A pair of chickens, a cock and a hen, is sacrificed to the pair of spirits who introduced the soul of a deceased ancestor into the newborn child (see the chapter, "Religion and Magic," section on "Ideas about Death and the Soul"). These [231] two animals are killed by having their throats cut, are plucked whole, eviscerated, and cooked. Some of the chicken blood is allowed to drip on the paper of the spirits and is burned while the spirits are invoked. At the main entrance of the house in which the birth took place, a small basket is set in the frame of the opened door, the pair of cooked chickens is placed upon it, and two incense candles are attached. Now the shaman appears and throws his ordeal /oracle/ horns (see the chapter, [787] "Religion and Magic," section on "Magic, Soothsaying, and Interpretation of Omens"), in order to find out whether the omens may be regarded as favorable. Next he begins to evoke [782] the souls of the deceased ancestors. For this purpose he lights the incense candles and puts the sacrificial chickens on their breasts, that is, with their backs upward, and their outstretched legs pointing toward the open door. Then he stands erect in front of the door of the house, with his back turned toward the interior, and murmurs conjurations.

While they are going on, for the better part of an hour, [521] those present, relatives and friends in addition to the parents and children, converse with one another loudly and undisturbed. [854] The mother with the newborn child, which was washed for the first and probably the only time until it is able to walk, /53/ sits somewhat apart in the room and holds the baby on her lap. Her husband does the housework, sets the room in order, looks after the food which is cooking on the hearth, and, in short, goes about his business. A second child, about three years old, [853] is shouting at the top of its lungs and is jealously trying to get his little brother away from the mother's breast so that he himself can drink. He is prevented from doing so, however, by the mother.

/466 cont./

576 The maintenance of good manners is observed in a way [514] that we found very pleasant. It is regarded as indecent to perform one's private functions before others, to break wind, or to [264] belch during meals, and as impossible to spit during meals. [832] Furthermore, it is regarded as improper to exchange caresses in public or to be seen doing so, or to converse about sexual matters. [521] Thus, it is not permissible for a young man to divulge the name [602] of the girl whose love he has enjoyed, or to conduct erotic conversations before relatives. Moreover, it is not proper for [562] women to appear before strangers. They are not to be seen at [609] all in the presence of visitors, and it took a long time before [123] the women and girls of the Meau abandoned their reserve toward us.

574 Visitors, on the other hand, violate good manners if
576 they enter a house immediately. They must first announce their presence outside and await an invitation by a male occupant. Only if no men, but only women are present may the visitor enter immediately. On the other hand, in contrast to so many peoples, it is quite in keeping with good form if a guest inquires about the wife and children of the host. As has already been pointed out (see the chapter, "Food and Stimulants," the section, [562] "Food"), the family members eat together as a rule, but in no case the women before the men, since that is regarded as improper. The young girls also wait at the table for what is left over for them.

At common meals for both sexes, nothing is changed [264] when a single good friend of the family eats with them. Only then the guest, along with the family, has to observe a series of rules likewise mentioned previously. For example, a man [273] may not drink to the health of a strange woman or of a female against whom there are incest prohibitions, just as it is likewise [832] generally prohibited for girls to pour alcohol for a young man, if they do not wish to express an unmistakable invitation by it. This also applies to married women who therefore may pour brandy only for their husbands. In this connection, the taboo regulations /467/ must, of course, also be observed (see the chapter, "Life in the Community," the sections, "Marriage Obstacles and Regulations" and "Old Age and Death").